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ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., Feb. 16, 1887.

A Convention.

The National Executive Committee have called a convention, to convene at Milford, Ind., Sept. 21st, 1887. The report of the Committee will be published next week.

In Man-Loads.

Some time ago a self-sacrificing and enthusiastic Bishop, named Taylor, gathered a small band about him and set out for the interior of Africa for the purpose of converting men to the Christian faith. He has been at work a short time, and now he is in England building a Missionary Ship. It is to be 90 feet long, 16 feet wide and 5½ feet hold, and is to be used upon the waters of the Upper Congo. It is to be completed in April next and delivered at Liverpool in man-loads.

As there are no railroads in that country, no vehicles of burden, or any carrying company that uses means more powerful than men, the vessel is made in pieces so small that each one can be carried by men. Thus, toward the close of the month of next April, hundreds of natives converted to the Christian Religion will gather at an appointed place and receive the Missionary vessel in fragments small enough to be easily carried, and will bear it many miles across the wild, rugged country to the lake on which it is to be set up.

There is much that is novel yet beautiful about this manner of constructing a large steamer. It is another illustration of what can be accomplished in the interests of good works where there is a will, and united effort made. One man would be nothing in carrying so large a ship as that across to the sea; but a few hundred can carry the whole vessel, and in a short time, the means of missionary work in the Congo region will be wonderfully developed.

Now brethren, let us draw a useful lesson from this. We are about to build a ship too, and one that we expect will sail on even after we are done with it here. Let us notice how to accomplish it. The first manufacturing, however is already done, and the designing we had nothing to do with. That was all arranged before we became interested. It has been delivered to us in man-loads, and the command is gone out, "Go." We refer to the ship of the gospel. Each one should now walk up and take that man-load of the noble ship which he is best prepared to carry.

If, when Bishop Taylor gets his Missionary Ship landed on African soil, the men should all want to carry one piece or man-load, they will never get it on the lake, but they will not do that; each man will take a different part, and in that way soon all the ship will be gone.

So it should be in bearing the parts of this gospel ship. The preacher can not carry it all. He cannot carry the task of preaching and preparing to do it well, wait upon the sick, support the poor. But each member should carry a portion. And no one should stop and do nothing because he cannot carry the particular part he desires. One part of the ship is just as honorable as another, and so is the work of bearing it.

If one man has abundance of wealth, he is able to carry the financial part, which might be very heavy to some other one; although light to him; another is able, conveniently to bear the burden of seeing that the poor and afflicted of the church are properly cared for; another waiteth on exhortation; another teaching, etc.

There is work in the church for each one, a burden for each one to bear, if there is the willingness to be a Lord's servant that their should be, and if each one takes hold of the work that is to do readily, the greater will be his joy to himself and to all the church.

The Church of God was designed by its great Head to be a hive of working bees, and each one has his portion to perform. There needs to be a return to the early system of accomplishing the Master's work.

Legends from the Talmud.

THE BIRTH OF MOSES.

Before Moses was born, his sister Miriam foretold that her mother would give birth to the future deliverer of Israel. At the moment when he first saw the light, the whole chamber shone with a celestial brightness. The father, rejoicing in the miracle, kissed Miriam on the forehead, and exclaimed "Behold, thy prophecy is fulfilled." But when the hour came wherein they were compelled to cast the babe into the Nile, the mother turned a sad, almost angry look on Miriam, and exclaimed, "Behold the end of thy predictions." But Miriam had not lost her faith in the divine promise, and followed the babe to the banks of the Nile, where she remained motionless and silent, but sure that the infant would be finally saved.

THE CHILDHOOD OF MOSES.

Taken upon the lap of Pharaoh, caressed and fondled by the tyrant-king of Egypt, the child Moses, by an infant's caprice, lifted the crown off the monarch's head and placed it upon his own, an augury and prognostic of the future. The magicians of Egypt, who had already predicted that Israel should have a deliverer, took offence at this childish whim, and said, "It is evident that he who thus takes thy crown, will one day prove thy rival. Put him, therefore, to death, and thus secure the safety of thy throne." But already suspicion had penetrated into the royal mind and these cruel suggestions consequently met with approval. Jethro, who was present at the council, interposed with these words: What wonder can it be that the glitter of a crown should attract a babe? It is the manner of all infants to endeavor to grasp what is brilliant. But does doubt still remain in your mind? Offer to the child a charger with a crown and a burning coal upon it, and see whether it be the glitter of the light or an internal presentiment as to the true nature of the crown which has led him to this act."

The test was accepted. The child had set before him on one side a glittering crown, and on the other a burning coal, and without hesitation he stretched out his hand towards the crown. His doom was sealed; when, lo, God sent from heaven an angel, by whom the child was urged to snatch at the coal. The babe uttered a cry, and drew the hand in which he held the burning coal, to his mouth, thus scorching his lips. His life was saved, but ever after his speech had an impediment—he had become a stammerer.

After Moses had slain the Egyptian, he was taken, condemned to death, and led out to execution. A host of armed men surrounded him, and preparations were made to behead him. Suddenly a great confusion arose; some of the royal guard became dumb, some deaf, and some blind. Those who were stricken dumb gave no answer when questioned; the deaf heard not; and the blind went groping about. At that instant there descended an angel from heaven, who assumed the form of Moses, thus enabling the real Moses to make his escape.

M.

A Creed Behind the Curtain.

Bro. Bowman has found a locality in which there are people who are suspicious over the declaration of Brethren ministers, who say we have no creed but the New Testament. In these times of pretenders, they certainly act wisely in proving a thing before they embrace it; but so far as a creed being behind the curtain in the Brethren church is concerned, we believe that such is not the fact. All the creed we know anything about, is a belief in God and His Son, and the Holy Ghost, in the Church, forgiveness of sins, the resurrection of the dead and the life everlasting. In trine immersion, a festival Lord's supper, foot-washing, and the New Testament as the all-sufficient rule of faith and practice. These principles are all that are necessary as a premise for a church organization, in the line of fundamental and accepted doctrine, and these are everywhere accepted by the Brethren, and there is no need of a "creed behind the curtain."

Neither is there a discipline behind the curtain, and none is needed. The New Testament is sufficient. What is most needed is men who know what the "Rule" teaches on subjects involved in daily life, and who have the "*nerve*" to pronounce judgment upon the disobedient: or in other words "rebuke with all long-suffering and mercy."

Creeds and disciplines framed and elaborated by men are not what a church needs, but its want is men who are wise, consistent and patient, with fortitude to defend the truth, and enforce the discipline of the gospel. Instead of doing it in the Scriptural way, a usual method is to incorporate into a church law the attack on the sin to be antagonized, because the men, whose duty it is to attack it, are too cowardly, or have themselves blackened with so many wrong deeds and their characters stained with so many inconsistencies, that their consciences would condemn them as judges to sit in the cases of other erring brethren, and decide what the gospel of the Lord teaches or condemns. Therefore a tradition is demanded, and then the unpleasant aspect of being condemned by the same gospel by which they wish to condemn others, is taken away. It is the church discipline instead of the scriptures.

The element that every religious body must have, in order to maintain itself, is a pure clergy. More depends upon this than upon claims made. An impious clergy will make a victim of the purest church that ever existed, creed or no creed.

No Signature.

A number of our correspondents are sending in matter for publication, and ask to have their names withheld. A new rule must be made and that is, that correspondents should use their names, or we cannot publish their articles. We have yielded to the requests of a number, and the more yielding is done, the more bold and insatiable is the demand; and so we might as well stop here and begin straight again.

EDITORIAL ITEMS.

A number of our old patrons have not yet renewed for 1887. Please renew at once, or write us what you desire to do.

Bro. Mason lectures at the College this Wednesday evening on the Blood of Jesus and its Relation to Salvation.

Bro. A. A. Cober is now at Milford, Ind.

Bro. J. H. Worst is expected down in the Miami Valley on the 25th, inst. He will first preach at the Bear Creek church, and continue on there 10 or 12 days, and on March 8th, he will hold forth at Winchester until the 18th.

A man's living should interpret his teaching, and his teaching should give point and force to his living.

Give some people a spoonful of honey and they will want the whole jar, and if they get a chance they would kill the bees to get at the hive.

The meetings at Farmersville, Ohio, conducted by Bro. Cober, closed last Thursday evening with 14 additions. Although the weather was often inclement, the meetings were unusually well attended. He left for Milford, Ind., last Friday morning, where he will continue the meeting for a week or so.

The brethren at Lexington in the Miami Valley, will commence a protracted effort next Tuesday, the 22nd. Brethren Brown and Mason will conduct it.

Bro. Mason and his little son Glenn, stopped off here for a few hours last Monday, while on their way to Wayne county, Ohio.

Some one from Rossville, Ind., sent us a letter with a piece of poetry and 10 cents. No name.

Bro. John Duke McFaden has made arrangements to go to Philadelphia April 1st.

Bro. J. H. Worst will preach at the Chapel of Ashland College, next Lord's day at 11 a. m. On Monday he expects to go to Glenford, Ohio, to remain a week.

Bro. P. J. Brown is now in the Miami Valley preaching. We wish him success.

Bro. J. A. Ridenour's labors were crowned with success, during his last visit at Milford, Ind.

We are sad to learn of the serious illness of sister Yost. A prayer in her behalf is a prayer for a true and devout Christian woman.

Bro. J. H. Worst has spent the past week in Wayne county. He has already received more calls for preaching than he can fill during the time he has assigned to his visit East. Whether persuasion would be available in extending the time of his visit we do not know.

Bro. E. L. Hildebrand filled the appointments at North Liberty and Ankenytown last Lord's day.

Bro. J. W. Beer has sent us an article entitled, "What is Liberality?" for the next number. "Liberality" seems to be a word of uncertain meaning. The article is in reply to an editorial printed in No. 2.

The Investigator will be a little late this month on account of the type being locked up in a tract, awaiting the return of the second proof.

NOTES FROM THE FIELD.

DEAR EVANGELIST:—I will inform the readers of your columns that one of your contributors, Sister Kate Yost, has been stricken down with malaria fever. While her disease appears to be a stubborn one, yet her attending physician has good hope of her recovery. She earnestly desires the prayers of her fraternal friends in her behalf.

DEAR EVANGELIST:—As there has been nothing in the paper from this part of God's moral vineyard recently, I will write a few lines, informing you that we have had a series of meetings in our new church at Ten Mile, Washington co., Pa. We now feel that we have a home in the church. It was built last summer and fall, ready for occupancy Oct. 1st. Dedicatory sermon preached by Bro. H. R. Holsinger. Since then Henry Wise, of Cameron, W. Va., J. M. Tombaugh, of Washington C. H. O., and G. W. DeBolt, of Masontown, Pa., have preached in it. The latter conducting the series of meetings, resulting in five additions to the church; three by baptism and two by relation from the G. B. church, which makes eight since the erection of the house. Three were added by relation at the time of communion, which was held in connection with the dedicatory services in Oct. last. During the last meeting, others I think, were convicted, but, like Felix of old, they put it off for a more convenient season.

L. L. TOMBAUGH.

Captured.

After having closed our meeting at Downey on the 17th of Jan., we started for home on the 18th, in company with brother Jonathan Kimmel, via. Shanksville and Friedens, to take the train at the latter place, which is right at the home of Bro. Jno. Saylor. We arrived at noon, to take train at 1:05 p. m., expecting to arrive at home at 2:15 p. m. But to my surprise at 20 minutes before train time, as I was preparing to leave, here comes Elder J. H. Knepper, who says: "Stop." I have run you down at last and you are going back with me to Berlin. It was no use to say I will go on home and be back in a few days (though I was within an hour and a half of home) because he